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GODLY  
**MEDITA-  
TIONS,**

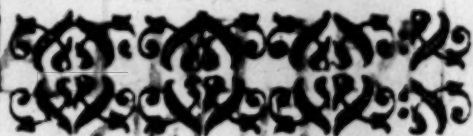
*Made by the faith-  
full Servant of GOD,  
John Bradford Preacher,  
who was burnt in Smith-  
field for the true tes-  
timony of Iesus  
Christ.*



**LONDON.**

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ling neere Christ-Church

1633.



**O** Lord let the vengeance of  
thy Servants blood that is  
shed, bee openly shewed upon  
the ungodly in our sight! O let  
the sorrowfull sighing of the Pri-  
soners come before thee, and  
according to the greatnesse  
of thy power, preserve  
thou those that  
are appointed  
to dye.

A Godly





A Godly Meditation of  
JOHN BRADFORD.



Almighty and e-  
berlasting Lord  
God, the Deare  
Father of our  
Saviour Iesus  
Christ, which  
hast made Heaben and earth, the  
Sea, and al that therein is, which  
art the onely ruler, goberner, con-  
serber and keeper of all things, to-  
gether with thy dearely beloved  
Sonne Christ Iesus our Lord,  
and with thy holy Ghost the com-  
forter. O holy, righteous and  
wise: O strong, terrible, mighty  
and fearefull Lord God, iudge of  
all men, and gobernour of all the  
whole

whole world. Oh cōpassable, patient and most gracious Father, whose eyes are upon the wayes of all men, and are so cleane they cannot abide impiety: thou searchest the hearts and tryest the very thoughts and reynes of all men, thou hatest sin and abhorrest iniquity for sinnes sake, thou hast grievously punished mankinde, thy most deare creature as thou hast declared by the penalty of death, laide upon all the Children of Adam by the casting out of Adam and his offspring forth of Paradise: by the cursing of the earth, by the drowning of the world, by the burning up of Sodom and Gomorrah, by hardning the heart of Pharao, so that no miracle could convert him: by the drowning of him, and his people with him in the red Sea, by the overthrowing of the Israelites in the wilderness, so that of sixe hundred thousand onely but two did enter into the Land of promise: by rejecting King Saul, by the great punishment upon thy Servant David, notwithstanding=

withstanding his hearty repentance : by grievously afflicting Salomon in himselfe and in his posterity. By the Captivity of the ten Tribes, and by the thraldome of the Jewes, wherein untill this present day, they continue a notable Spectacle of thy wrath to the world against and for Sinne, but of all spectacles of thy anger against Sinne, the greatest and most notable is the death and bloody passion of thy dearly beloved Sonne Iesus Christ : Great is thine anger against Sin, when in Heaven and Earth nothing could be found which might appease thy wrath, save the blood-shedding of thine only and most dearly beloved Sonne in whom was and is all thy delight. Great is the love of Sinne that needeth such a salve, mighty was the malady that needed such a medicine. If in Christ (in whom was no Sinne) thy wrath was so fierce for our Sinne, that hee was constrained to cry, my God, my God, why hast thou forsaken mee ? how great and  
impoze

importable then is thine anger  
 against us which are nothing  
 but Unfull & They that are thy  
 children through the contempla-  
 tion of thine anger against Anne  
 (set forth most evidently in the  
 death of Christ) doe tremble and  
 are afraid, lamenting themselves  
 upon him (and heartily crying  
 for mercy) whereas the wicked  
 are altogether careless and con-  
 temptuous, nothing lamenting  
 their iniquities or crying to thee  
 heartily for mercy and pardon,  
 amongst whome wee are ra-  
 ther to be placed, then amongst  
 thy Children, for that wee are so  
 shameles for our Anne, and care-  
 lesse for thy wrath, which wee  
 may well say to be most grievous  
 against us, and evidently set  
 forth in the taking away of our  
 good King and the true Religi-  
 on, in the exile of thy Servants,  
 perishment of thy people, misery  
 of thy Children, and death of thy  
 Saints. Also by that placing  
 over us in authority thine ene-  
 mies, by the successe thou gapest  
 them in all they take in hand,

by

by the returning againe into our  
countrey of Antichrist the Pope :  
all these as they doe preach unto  
all the world ( but especiall yun-  
to us ) thy grieved wrath, so doe  
they set before our eyes our in-  
quiries and sinnes, which have  
deserued the same : for thou art  
iust and holy in all thy workes,  
thy iudgements are righteous  
altogether : it is wee, it is wee  
that have sinned and procured  
these plagues, wee have beens un-  
thankfull wretches and most  
carnall Gospellers, therefore to  
us pertaineth shame, and nothing  
else is due but confusion.

For wee have done very wic-  
kedly, wee have heaped sinne up-  
on sinne, so that the measure  
hath overflowed and ascended  
up to Heauen, and brought these  
plagues, which are but an ear-  
nest for greater to ensue, and yet  
alas wee are altogether carelesse  
in manner.

What shall wee doe ? What  
shall wee say ? who can giue us  
penitent hearts ? who can open  
our lips, that our mouthes might  
make

make acceptable confession unto  
 the: alas of our selves wee cannot  
 thinke any good, much lesse with  
 it, and least of all doe it. As for  
 Angelis or any other creatures,  
 they have nothing but that  
 which they have receiued, and  
 they are made to minister unto  
 us, so that where it passeth the  
 power of the master, the minister  
 must needes want.

Was then, what shall wee doe?  
 thou art holy and wee unholy:  
 thou art good and wee nothing  
 but euill: thou art pure, and wee  
 altogether impure: thou art  
 light, and wee most darke darke-  
 nes: how then can there bee any  
 conuincency or agreement be-  
 twixt us? O what now may  
 wee doe? Despaire? no, for thou  
 art God, and therefore good, thou  
 art mercifull, and therefore thou  
 forgettest sinnes, with this is mer-  
 cy and propitiation, and therefore  
 thou art worshipped. When A-  
 dam had sinned thou gavest him  
 mercy before he desired it, & wilt  
 thou deny us mercy which now  
 desire the same? Adam excused  
 his



his fault and accused thee, but  
 wee accuse our selues, and excuse  
 thee, and shall wee bee sent empty  
 away? Noah found fauour when  
 thy fury abounded, and shall wee  
 seeking grace bee frustrate? A-  
 braham was pulled out of Idol-  
 latry when the world was drow-  
 ned therein, and art thou his God  
 onely? Israel in captivity in  
 Egypt was graciously visited  
 and deliuered, and deare God,  
 that same good Lord, shall wee  
 alwayes bee forgotten?

How often in the wilderness  
 diddest thou deferre and spare  
 thy plagues at the request of  
 Moses when the people them-  
 selues made no petition to thee,  
 and seeing wee' not onely now  
 make our petitions unto thee,  
 thouow thy goodnesse, but also  
 haue a mediator for us now farre  
 aboue Moses, even Iesus Christ,  
 should wee (I say) deare Lord  
 depart ashamed?

So soone as Dauid said, I haue  
 sinned, thou didst forthwith an-  
 swer to him that he should not dy,  
 thou hadst taken away his sin.



And gracious God, even the  
 selfe same G O D, shall not wee  
 which now with David gladly  
 confesse that wee have sinned,  
 shall wee ( I say ) not heare by  
 thy good Spirit, that our sinnes  
 be pardoned ? O grant that with  
 Manasses wee may finde fauour  
 and mercy, remember that thou  
 hast not spared thine owne onely  
 deare Son Iesus Christ, but gi-  
 ven him for us all, to dye for our  
 sinnes, to rise for our righteous-  
 nes, to ascend for our possession  
 taking in heaven, and to appeare  
 before thee for us for ever, a high  
 Priest after the order of Melch-  
 sedech, that through him wee  
 might have free access to come  
 to thy throane now rather of  
 grace then of Justice.

Remember that thou by him  
 hast bidden aske, and promised  
 that wee should receive : saying,  
 aske and ye shall have, seeke and  
 ye shall finde, knocke and it shall  
 be opened unto you. O thou deare  
 God and most meeke and merci-  
 full Father, wee heartily beseech  
 thee to be mercifull unto us for  
 this

this thy Christs sake, for his  
 Deaths sake, for thy promise,  
 truth and mercyes sake, have  
 mercy vpon us, pardon and for-  
 giue us all our sinnes, iniquities,  
 and trespasses whatsoever we  
 have committed against thee, in  
 thought, word or deed, ever, or at  
 any tyme hitherto by any meanes,  
 deare Father have mercy vpon  
 us: though we bee poore yet our  
 Christ is rich: though we bee  
 sinners, yet hee is righteous:  
 though we bee stoules, yet hee is  
 wise: though we bee impure, yet  
 hee is pure and holy: For his sake  
 therefore, bee mercifull vnto us.  
 Call to minde, how thou hast pro-  
 mised that thou wouldest purge out  
 thy cleane watter, and wash us  
 from our filth, and cleanse us from  
 our evils: forget not that thou  
 hast promised to take from us  
 our stony hearts, and dost pro-  
 mise to giue us soft hearts, new  
 hearts, and to put into our minds  
 right Spirits: remember thy  
 covenant, namely how thou wilt  
 bee our God and we shall bee thy  
 people: forget not the parts of it,

that is, to put out of thy memo-  
ry for ever all unrighteousnesse,  
and to write in our mindes and  
harts thy Law and testimonies.  
Remember that thou dost straight-  
ly charge us to have none other  
God but thee: saying that thou  
art the Lord our God. O then  
declare the same to us all, wee  
heartily now beseech thee, for-  
gibe us our sinnes, forget our in-  
quitties, cleanse us from our filthi-  
nesse, wash us from our wicked-  
nesse, powre out thy holy Spirit  
upon us, take from us our hard  
hearts, our stony hearts, our im-  
penitent hearts, our distrusting  
and doubtfull hearts, our carnall,  
our secure, our idle, our beastly  
hearts, our impure, malicious,  
arrogant, envious, wrathfull,  
impatient, covetous, hypocriti-  
call and epicuriall hearts, and in  
place thereof, give us new hearts,  
soft hearts, faithfull hearts, mer-  
cifull hearts, loving, obedient,  
chaste, pure, holy, righteous  
true simple, lowly and patient  
hearts: to feare thee, to love  
thee, trust in thee for ever: write  
thy

thy Lawe in our heart, graue it  
in our munde, we hartily beseech  
thee giue us the spirit of prayer,  
make us diligent and happy in  
the woorkes of our vocations,  
take into thy custody and go-  
vernance for euer our soules and  
bodies, our liues, and all that e-  
uer wee haue, tempt us neuer fur-  
ther then thou wilt make us a-  
ble to beare, and whatsober  
thou knowest we haue need of in  
soule or body (deare God and  
gracious Father) vouchsafe to  
giue us that same in thy good  
time, and alwayes as thy Chil-  
dren guide us, so that our life  
may please thee, and our deaths  
praise thee, through Iesus  
Christ our Lord, for whose sake  
wee hartily pray thee to graunt  
these things thus asked, and all  
other things necessary for soule  
and body, not onely to us, but to  
all others also, for whome thou  
wouldest that wee should pray, e-  
specially for thy Children that bee  
in thraldome under their ene-  
mies, in exile, in prison, misery,  
heauines, poverty, in sicknesse.

Be mercyfull to all the whole  
Realeme of England, grant us all  
true repentance and mitigation  
of our mylery. And if it bee thy  
good will, that thy holy word  
and Religion may continue a-  
mongst us: pardon our enemies,  
persecutors and slanderers, and  
if it be thy pleasure turne theyr  
hearts: Be mercyfull unto our  
Parents, Brethren, and Si-  
sters, friends, Kingfolkes, and  
families, neighbours, and such  
as by any meanes thou hast con-  
plead and lynked us to, by love or  
otherwise, and to us poore sin-  
ners heere gathered together in  
thy holy name, graunt us thy  
blessing and holy spirit to sancti-  
fie us, and dwell in us as thy  
deere Childezen, to keepe us this  
day and for ever from all evill, to  
thy eternall glory and our ever-  
lasting comfort, and the profite  
of thy childezen, which mercyfully  
maintayne, che rish and comfort,  
strengthening them that stand, so  
that they never fall: lifting up  
them that bee fallen, and keepe  
us from falling from thy truth,  
through

through the merits of thy dearly  
beloued Sonne Iesus Christ our  
onely Saviour, which liueth  
and reigneth with thee and the  
holy Ghost, to whome bee all  
praise and honour both now and  
for euer, Amen.

When you awake out of  
your Sleepe, pray  
thus,

**O** most deere Father of our  
Saviour Iesus Christ,  
(whome none both knowe but  
of thy gift) grant that to the  
maruileous great benefits of thy  
goodness given to mee, this which  
shall be my most, may be adde-  
ded to that like as thou hast awa-  
ked my body from sleepe, thou  
wouldest thoroughly awake, gra-  
deliber my soule from the sleepe  
of Sinne and darkenesse of this  
world, and that which now is  
awaked out of sleepe, thou wouldest  
after death restore to life, for  
that is but sleepe in the body,  
which is death to us: deare God,



Most hartly beseech and humbly pray thy goodnesse to make my body such a companion, or rather a minister of godlinesse to my soule in this life, that in the life to come it may therewith take part of the same everlasting happiness, by Iesus Christ our Lord. Awake thou that sleepest and rise from the dead and Christ shall shew light unto thee, Ephes. 5.

Occasions to meditate.

**H**ere call to minde the great mirth and blessednes of the everlasting Resurrection. Also remember to muse upon that most cleare light and bright morning, and new clearenesse of our bodies after the long darkenes it hath bene in, all then shall be full of ioy.

So soone as you behold the day-light pray.

**O** Lord thou greatest and most true light, whence this light



light of the day and Sunne doth  
 pring : O light which doest  
 lighten every man than com-  
 meth into this world : Oh light  
 which knowest no night nor eve-  
 ning , but art alwaies a mid-day  
 most cleare and faire , without  
 whom , all is most darke darke-  
 nesse, by whom all bee most splen-  
 dent : O thou wisdom of the  
 eternall Father of mercies, lig-  
 ten my mind that I may onely  
 see those things that please thee,  
 and may bee blinded to all other  
 things.

Grant that I may walke in  
 thy wayes , and that nothing else  
 may bee light and pleasant unto  
 mee : lighten mine eyes (O Lord)  
 that I slope not to death , least  
 mine enemies say I have preva-  
 led against him.

Occasions to meditate.

**M** Use a little how much the  
 light and eye of the minde  
 and soule is better then the  
 body. Also that wee care more  
 for the soule to see well , then for  
 the body.

Thinke

Thinke that beasts have bodily eyes, and therewith see, but men have eyes of the minde, and herewith should see.

When you arise pray.

**O**ur first Father tumbled downe himselfe from a most excellent high and honourable estate into the mire of misery, and deepe Sea of shame and mischiefe, but oh Christ, thou putting forth thine hand diddest raise him up: even so wee (except wee be up lift of thee) shall lye still for ever. O good Christ our most gracious redeemer, graunt that as thou dost mercifully raise now this my body and burthen, even so I beseech thee raise up my mind and heart to the light of thy true knowledge of the love of thee, that my conversation may bee in Heaben where thou art.

If thou be risen with Christ thinke upon those things that bee above.

## Occasions to meditate,

**T**hinke something how foule  
and filthy that Adams fall  
was by reason of sinne, and  
so of every one of us from the  
height of Gods grace : againe  
thinke vpon the great benefite of  
Christ, by whose helpe wee doe  
daily arise from our fallings,

When you apparell your selfe,  
pray.

**O** Christ, cloath mee with  
thine owne selfe, that I  
may bee so farre from ma-  
king provision for my flesh to ful-  
fill the lusts of it, that I may  
cleane put off all my carnall de-  
sires, and crucifie the Kingdome  
of the flesh in mee. Bee thou unto  
mee a word for to waite mee from  
catching of the cold of this world :  
if thou bee asway from mee (deare  
Lord) all things will bee unto mee  
forthwith cold, weak, dead, &c.

Grant therefore that as I  
compass

compasse this body with this coate, so thou wouldest cloath me wholly, but especially my soule with thine owne selfe. Put upon you (as the elect of God) bosoms of mercy, meeknesse, love, peace, &c.

### Occasions to meditate.

**C**all to minde a little how wee are incorporate into Christ, againe how hee doth cloath us, nourish us under his winges, protection and providence: preserve us, &c.

When you are made ready to begin the day with-  
all, pray.

**O** GOD and mercifull Father, thou knowest and hast taught us to know something that the weaknes of man is much, and without thy grace and vertue, hee can neither doe nor thinke any good thing.

Have mercy upon mee I hum-  
bly

by beseech thee which art the  
most unworthy and most feeble  
Child. Oh be gracious and  
tender towards mee: lighten mee  
that I may with pleasure looke  
upon good things onely, exhort  
me that I may covet them care-  
fully: leade me that I may fol-  
low and at the length attaine  
them. I distrusting my selfe  
wholly, soule and body, put my  
life into thy hands. Thy loving  
spirit leade mee forth into the land  
of righteousness.

Cogitations meet to begin  
the day withall.

**T**hinke first that a man con-  
sisteth of a soule, and of a  
body, and that the soule is  
from Heaven heavenly, firme,  
and immortall, but the body is of  
the Earth earthly, fraile and  
mortall. Againe, thinke that  
though by reason of sinne, where-  
in you are conceived and borne,  
the parts of the soule that un-  
derstandeth and desireth, be so  
corrupt,

corrupt, that without special  
 grace to both parties you can  
 neither know nor love any good  
 thing in Gods sight, much lesse  
 doe good then, yet thus notwithstanding  
 thinke that you are re-  
 generate by Christs resurrection  
 coherent your baptism requi-  
 reth faith, and therefore have  
 both those parts something re-  
 formed, both to know and love,  
 and therefore to doe some good in  
 the sight of God, through Christ,  
 for whose sake our poore doings  
 are accepted for good, the evil  
 and infirmity cleaving thereto,  
 not being imputed through faith.  
 Thinke that by faith which is  
 Gods seede (for they which be-  
 lieve are borne of God, and are  
 Gods Children) given to those  
 that be ordained to eternall life:  
 thinke (I say) by faith that thou  
 receive more and more the spi-  
 rit of sanctification through the  
 use of Gods words and Sacra-  
 ments and earnest prayer, to il-  
 lumine and lighten our mindes,  
 understanding, iudgement, and  
 reason, and to holme, fourme,  
 frame,



frame, and inflame your affections with love and power to that good is, and therefore use you the meanes aforesayd accordingly.

Thinke that by this spirit you are through faith coupled to Christ as a lively member, and so to God, and as it were made one with him: and out of this faith yee are made one also with all that be of G D D, and so you have fellowship with God, and all good men that ever were, are, or shall be, in all the good that God and all his Saints have or shall have. Thinke as by faith and love through the spirit, you are entred into this communion (the blessednes wherof no tongue can expresse) so after this lyfe you shall first in soule, and in the last day in body also, enjoy for ever the same society most perfectly, which now is but begunne in you.

Thinke then of your negligence, that doe so little care for this your happy estate. Thinke upon your ingratitude to God  
for



for making you, redeeming you, calling you, and so lovingly adopting you. Thinke upon your foolishness in fancying so much earthly and bodily pleasure.

Thinke upon your deafenesse and blindness, which heareth not God, nor seeth him, yet calling you so diligently, by his wordes, signes, and sacraments. Thinke upon your forwardnesse which will not bee led of God and his spirit: thinke upon your forgetfulness, and in consideration of your high estate, how your body is the temple of the holy Ghost, your members are the members of Christ, the whole world and all things are your owne, 1. Corinth. 6.

Therefore say unto your soule, O soule arise, follow God, contemne this world, purpose well and pursue it.

Long for thy Lords coming, bee ready and watch that he come not upon thee unawares: and for so much as you must live to Gods pleasure, see the vocation and state of your life whereto God hath

hath called you and pray God for  
 grace, knowledge, and ability, to  
 take the most profitable things in  
 hand well to begin, better to goe  
 on, and best of all to end the same  
 to Gods glory and profit of your  
 brethren: and thinke that time  
 lost, wherein you speake of doe  
 not, or (at the least) thinke not  
 something to Gods glory, and  
 your Brethrens commodity.

When you goe out of the  
 doores, pray.

**N**ow must I walke among  
 the snares of death stret-  
 ched out of Satan, and of his  
 malicious ministers in the  
 world, carrying with me a friend  
 to them both, and a foe to my  
 selfe, even in this body of Sinne  
 and Unfull flesh.

O ground Captaine Christ,  
 lead mee and guide mee I beseech  
 thee, defend mee from the plagues  
 and subtilities wherof I am dai-  
 ly endangered: graunt that I  
 may take all things that happen

as

as I should doe, onely upon thee  
 let thou mine eyes; that I may  
 lo goe on forwards in thy way, as  
 by nothing I bee hindered, but ra-  
 ther furthered, and may refer all  
 things to thee accordingly: shew  
 mee thy wayes (O Lord) and  
 teach mee thy pathes.

Couldst thou haue seen the most  
 part of men bee occupied, how  
 they doe trouble and cumber them-  
 selves diversly, how they meddle  
 with so many things, thereby ali-  
 enating their minds from the  
 knowledge and cogitations of  
 that which they should most e-  
 steme, and so become a let and  
 offence to others. As in going a-  
 broad, you will see that your ap-  
 parell bee seemely in the sight of  
 men, so see how seemely your ap-  
 peare in the sight of God.

When you are going any  
 journey, pray.

**T**his our life is a Pilgri-  
 mage: from the Lord we  
 came, and to the Lord we  
 make

make our Iourney, how we to  
through theobully places and  
painefull, yea perilous wayes,  
which our craell enemies have  
and doe prepare for us now more  
then skarke blinde, by reason of  
sinne. O Christ, which art a  
most true leader-man and guide,  
and thereto most expect, faithfull  
and friendly: doe thou put out  
thine hand, open mine eyes, make  
thy high wayes knowne unto me,  
which way thou diddest first en-  
ter into, out of this corruptible  
life, and hast fenced the same for  
us to immortality: thou art the  
way, lead us unto the Father by  
thy selfe, that all we may be one  
with him, as thou and he toge-  
ther be one. Shew me thy way  
that I should walke in, for I lift  
up my soule unto thee.

*Psalme Cxliij.*

Or pray thus.

**M**ercyfull Father, thou art  
wont to send thy servants  
and men of simple hearts  
thyne

thine Angels to bee their keepers,  
 and as it were guides of eider  
 brethren to watch upon the  
 weake Children: so diddest thou  
 to young Tobias, to Iacob, to A-  
 brahams servant, to Iosua, &c. O  
 good God though wee bee much  
 unlike unto them (so many are our  
 sins) yet for thine owne goodnesse  
 sake, send thine holy Angels to  
 pitch their Tents about us, from  
 sathan and his slaves, to hide and  
 defend us, to carry us in their  
 hands, that wee come not into  
 further danger, then thou through-  
 out wilt deliver us for thine owne  
 sake. His Angells are ministers  
 for them that bee heires of salua-  
 tion. Sathan stoopeth not, but  
 seeketh alwaies to destroy us,  
 Heb. 1. Think something how wee  
 bee strangers from our Countrey  
 from our home, from our original,  
 I meane from God. Again, think  
 upon our madnesse that doe lin-  
 ger and lopter so gladly in this  
 our tourney and pilgrimage: Al-  
 so how foolish wee are to fancy  
 things which wee cannot carry  
 with vs, and to contemne con-  
 science

science which will alwayes bee a companion to us, to our toy if it bee good, but to our shame and sorow if it bee evil and corrupt: finally, how unnaturall wee are that so little desire to bee at our home, to bee with our heavenly Father, Master, fellowes and friends, &c.

When you are about to receive your meat, pray.

**T**his is a wonderfull mystry of thy works (O maker and governour of the world) that thou dost sustaine the lives of men & beasts with these meates: surely this power is neither in the bread nor food, but in thy will & word, by which word all things doe live and by be their being. Again, how great a thing is it, that thou art able peerly to give sustenance to so many creatures? this is spoken of by the Prophet in thy praise. All things looke up to thee, and thou givest them meat in due season, thou openest thy hand,



hand, and fillest with thy blessing  
 every living thing : those doubt-  
 lesse are wonderfull workes of thy  
 Almightines : I therefore heart-  
 ily pray thee ( O most liberall  
 Lord and faithfull Father ) that  
 as thou by meate through thy  
 sword dost minister life to these  
 our bodies, even so by the same  
 sword, with thy grace doe thou  
 quicken our soules, that both in  
 soule and body wee may please  
 thee till this our mortall carcas-  
 se shall put on immortallity, and wee  
 shall neede no more any other food  
 but thee onely, which then shalt  
 be all in all : taste and see how  
 good the Lord is : blesse the Lord  
 O my soule, which feedeth and  
 filleth thy mouth with good  
 things : Think a little how great  
 Gods power is that made vs  
 Also thinke how great his wis-  
 dome is to preserve us.

But most of all, thinke how  
 many things are given to our use,  
 how wonderfull it is to give us  
 life : but especially to propagate  
 to immortallity the life of the  
 soule by his onely becke.

and in  
 Last



Last of all thinke that God by  
his providence for thy body would  
have thee to confirme thy faith of  
Gods providence for thy soule.

In the Meale-time pray,

**O** Most liberall distributor of  
thy gifts, which givest us al  
kinde of good things to use: thou  
being pure givest pure thinges:  
grant to mee thy grace, that I  
may not misuse these thy graci-  
ous gifts, given to our use and  
profits.

Let us not love them because  
thou dost give us these thinges,  
but rather let us love thee, because  
thou givest them, and for that they  
be necessary for us for a season, till  
we come unto thee.

Grant us to bee conversant a-  
mongst thy gifts, soberly, purely,  
temperately, holily, because thou  
art such a one: so shall not we  
turne that is the purpose of our  
soules which thou hast given for  
the medicine of our bodies, but

using thy benefites thankfully,  
wee shall find them profitab'e both  
to soule and body : thinke that  
the meates and drinkes set before  
you are given to you to use and  
not abuse : thinke they are given  
to profit and not to hurt you :  
thinke that they are not given to  
you alone, but unto others also  
by you in eating and drinking:  
thinke that you doe but feed the  
poore, remember the poore  
Prisoners, sicke, &c. as though  
you were in their case : thinke  
upon the food of your soule,  
Christs body broken & his blood  
shed : Desire the meate that la-  
steth for ever : Ioh. 6. worke for  
it, Christs meate was to doe his  
Fathers will, Ioh. 4.

After y our meat, pray thus.

**B**y corporall meates thou dost  
daily sustaine our corporall  
life (ready otherwile to pe-  
rish) the which surely is a great  
worke, but yet thus much grea-  
ter, more profitable and more  
help,

holy; that thy grace (O Iesu  
Christ) doth keepe away from  
us the death of the soule: for this  
life wee ought much to thanke  
thee, and because thou dost pro-  
long it with thy good graces, wee  
most heartily praise thee, how-  
beit, this is but the way to eter-  
nall life, which wee beseech thee  
for thy death sake that thou wilt  
give us; and so shalt wee not onely  
give thee (as wee can) thanks  
in time for temporall things, but  
also eternall thanks for eternal  
things: O grant to us these our  
desires for thy mercies sake, I-  
men. Thinke now that G O D  
hath given thee this his blessing of  
meate, &c. and thereto, time that  
thou mightest, as repent, so seek  
his glory, and the commodity of  
thy brethren, therefore goe therea-  
bout, but first pray for grace well  
to begin: and againe consider how  
thou hast bene partaker of other  
mens labours, as of the Husb-  
bands, the Millers, the Brewers,  
the Cookes, &c.

See therefore that thou bee not  
a spoone Be, but rather such a

one as may helpe the hibe: If God hath thus fed thy body which li-  
veth not, but for thy soules sake,  
how can it bee then but that hee  
will bee much more ready to fede  
thy soule: therefore take a cou-  
rage to thes, and goe to him for  
grace accordingly.

Cogitations for the mid-  
day.

**A**S the body is now enviro-  
ned on all sides with light,  
so see that the minde may bee:  
as GOD giveth thee thus  
plentifully this corporall light, so  
pray him that hee will give thee  
spirituall light: thinke that as  
the Sunne is now most cleare,  
so shall our bodies bee in the day  
of Judgement: as now the Sun  
is come to the highest, and there-  
fore will begin to drawe downe-  
ward, so is there nothing in the  
world so perfect and glorious  
(which when it is at the full)  
will not decrease and so we are  
a way.

When

When you come home  
againc, pray.

**T**here is nothing (O Lord)  
more like to thy holy nature,  
then a quiet minde : thou  
hast called us out of the trouble-  
some disquietnesse of the world  
into that quiet rest and peace,  
which the world cannot giue,  
being such a peace as passeth all  
mens understanding. Houses are  
ordained for us that wee might  
get us into them from the iniury  
of weather, from the cruelty of  
beasts, from the disquietnesse of  
people, and from the toyles of the  
world: O gracious Father grant  
that through thy great mercy  
my body may enter into this  
house from outward occasion, but  
so that it may become buxome  
and obedient to the soule, & make  
no resistance there-against, that  
in soule and body I may have  
godly quietnes and peace to praise  
thee, Amen. Peace bee to this  
house, and to all that dwell in the  
same. Thinke what a returne  
and how merry a returne it will

bee to come to our eternall, most quiet and most happy home, then will all grieve bee gone away: so whatsoeuer here is pleasant and ioyfull, the same is nothing but a very shadow in comparison.

At the Sunne going downe  
pray.

**O** how unhappy are they O Lord on whom thy Sunne goeth downe and giveth no light, I meane even thy grace which is alwayes cleare as the midday: darke night unto them is the midday which depart from thee: in thee is never night but alway day light most cleare. This corporall Sunne hath his course, now up, now downe, but thou deare Lord (if wee doe love thee) art alwayes one. Oh that this blocke and bale of sinne were taken away from men, that there might bee alwayes cleare day in minde: thinke that as wee are not sorry when the Sun goeth downe, because wee know it will rise againe: even so let us not sorrow



sorrow for death where through the  
soule and body depart in sunder,  
for they shall est-sones returne  
and come together againe: so long  
as the Sun is up, wilde beasts  
keepe their dens, foxes their bo-  
roughes, Moles their holes, &c. but  
when the Sunne is downe then  
come they abroad. So wicked men  
and hypocrites keepe their dens  
in the Gospel, but it being taken  
away, then swarme they out of  
their holes like Bees, as it hath  
bene sene.

When the candles be lighted,  
pray.

**M**ost thicke & darke clouds  
doe cover our mindes, ex-  
cept thy light (O Lord)  
doe dispell them: thy Sonne (O  
most wise worker (is as it were  
a fire-brand to the world, thy  
wisdomme (whereby the light  
commeth, both to soule and body)  
as a fire-brand, to the spirituall  
world.

After day when the night com-  
meth thou hast given for the  
re-  
me-

remedy of darkenesse a Candle :  
After Anne (for the remedy of ig-  
norance) thou hast given thy  
Doctrine which thy deare Sonne  
hath bryght unto us.

O thou which art the Author  
and Master of all truth, make  
us to see by both the lights, so  
that the dimnesse of our mindes  
be driven cleane away, light up-  
on us thy mirth in our hearts.

Thy word is a Lanterne to my  
feet and a light unto my pathes.  
Thinke that the knowledge and  
wisedome that God hath given  
unto us by the Candles of this  
night, whereby we see those  
thinges in this night of our bo-  
dies which are expedient for us,  
maketh us to wissh much more  
for this doctrine of GOD : and  
when we get it, the more to e-  
steeeme and diligentlier embrace  
it, that as all would bee horreur  
without candles, so is there no  
thing but mere confussion where  
Gods word taketh no place.

When

When you make your selfe  
unready, pray.

**T**his our life and weake knit  
body (by reason, of sinne) by  
a little and a little will bee  
dissolbed, and so shall bee restored  
to the earth whence it was ta-  
ken: then will bee an end of this  
vanity which by our foolishnes  
we haue wrought to our selues.  
O most meeke Father, so doe thou  
unite and unloose mee (for thou  
hast knit mee together) that I  
may perceiue my selfe to be made  
unready & dissolbed, and so may re-  
member both of whom I was  
made, and also whether I goe, least  
I be had unp repared unto thy tri-  
bunall and Iudgement seat. Put  
off the old man with his lusts and  
concupiscence.

Be content with Ioseph to put  
off thy prison apparell, that thou  
maist put on new. Thinke that  
wee doe willingly put off our gar-  
ments, which in the morning wee  
shall put on againe, and therefore  
after the night in the end of the  
world, wee shall receiue on our  
D 5 bodie

vodies againe : let us not unwillingly put them off, when **GOD** by death shall call.

When you enter into your bed,  
pray.

**T**HIS day now ended, men  
give themselves to rest in  
the night, and so this life fi-  
nished, wee shall rest in death.  
Nothing is more like this life  
then every day, nothing more  
like to death then sleepe, nothing  
more like to our grave then our  
bed. O Lord our keeper and de-  
fender, grant that I now laying  
mee downe to rest, being unable to  
keepe my selfe, may bee preserved  
from the crafts and assaults of  
the wicked enemy, and grant  
(Father) that when I have run  
the race of this life thou wouldest,  
of thy mercy call mee unto thee  
that I may alwayes live and  
watch with thee : now good  
God give mee to take my rest in  
thee. Bring to passe that thy  
gracious goodnesse may bee (even  
in sleepe) before mine eyes, that  
sleeping

sleeping I be not absent from thee, but may have my dreames to draw mee unto thee, so both soule and body may be kept pure and holy for ever. I will lay me downe in peace and take my rest.

Thinke as this troublesome day is now past, and night come and so rest, bed and pleasant sleepe which maketh most excellent princesse, and most poore peasants alike: even so, after the tumults, troubles, temptations, and tempests of this life, they that beleeve in Christ have prepared for them a haven and rest most pleasant and so full. As you are not afraid to enter into your bed, and to dispose your selfe to sleepe: so bee not afraid to die, but rather prepare your selfe to it: thinke that now you are neerer your end by one dayes journey then you were in the morning.

When you feelee sleepe to bee comming, pray.

**O** Lord Iesus Christ my watch-man and keeper, take mee to thy care, grant that

that my body sleeping, my minde  
may watch in thee, and bee made  
merry by some sight of that Ce-  
lestiall and heavenly life, where-  
in thou art the King and Prince,  
together with the Father and  
the holy Ghost. Thy angels and  
holy soules, bee most happy Cit-  
zens. O purifie my soule, keepe  
cleane my body, that in both I  
may please thee both in sleeping  
and waking for ever. Amen.

A most fruitfull Prayer for the  
dispersed Church of Christ,  
very necessary to be used of the  
Godly in the daies of afflicti-  
on: compiled by R.P.

**O** Most omnipotent, mag-  
nificent and glorious God,  
and Father of all consolation,  
wee heere assembled doe not  
presume to present and prostrate  
our selves before thy mercy-seate  
in respect of our owne worthines  
and righteousness, which is alto-  
gether polluted and defiled, but  
in the merits, righteousness, and  
worthines of thine onely Sonne  
Jesus



Iesus Christ, whom thou hast  
giben unto us a most pure and pre-  
cious garment to cower our polla-  
tion and filthinesse withall, to the  
end wee might appeare holy and  
iustified in thy sight through him.  
Wherefore in the obedience of thy  
commandement, and in the con-  
fidence of thy promises, concei-  
ved in thy holy word, that thou  
shalt accept and graunt our pray-  
ers presented unto thee in labour  
of thy onely Sonne our Saviour  
Iesus Christ, either for our  
selves or for the necessity of thy  
Saints and congregation: wee  
here congregated together, doe  
with one mouth and kinde most  
humbly beseech thee, not onely to  
pardon and forgive us al our sins,  
negligences, ignorances, and ini-  
quities, which wee from time to  
time incessantly doe commit a-  
gainst thy divine Majesty, in  
word, dede, and thought, (such  
is the infirmitie of our corrupted  
nature) But also that it would  
please thee, O benigne Father,  
to bee favourable and mercifull  
unto the poore afflicted Church  
and

and congregation dispersed throughout the whole world, which in these dayes of iniquity are oppressed, injured, dispersed, persecuted, and afflicted for the testimony of thy word, and for the obedience of thy lawes. And namely (O Lord and Father) we humbly beseech thee to extend thy mercy and favourable countenance upon all that are imprisoned or condemned for the cause of thy Gospel, whom thou hast chosen forth and made worthy to glorify thy name, that either it may please thee to give them such constancy as thou hast given to thy Saints and Martyrs in time past, willingly to shed their blood for the testimony of thy word: or else mightily deliver them from the tyrannie of their enemies, as thou deliverest the condemned Daniel from the Lions, and the persecuted Peter out of prison, to the exaltation of thy glory, and the rejoycing of thy Church.

Furthermore (most beneficial Father) we humbly beseech thee  
to

to stretch forth thy mighty arme  
into the protection and defence of  
all those that are exiled for the  
testimony of thy verity: and that  
because they would not bend their  
backes., and incline their neckes  
under the yoke of Antichrist, and  
bee polluted with the execrable i-  
dolatries and blasphemous su-  
perstitions of the ungodly. That  
it would please thee not onely to  
feed them in strange Countries,  
but also to prepare a resting  
place for them as thou hast done  
from time to time for thine elect  
in all ages, whereas they may  
unite themselves together in the  
sincere ministration of thy holy  
word and Sacraments, to their  
singular edification, and in due  
time restore them home againe  
into their land, to celebrate thy  
praises, promote thy Gospel  
and edifie thy desolate congrega-  
tion. consequently (O Lord)  
thou that hast said that thou wilt  
not breake the bruised reed, nor  
quench the smoking fire: bee  
mercifull wee beseech thee unto  
all those that through feare and  
weake=

weakenesse, have denied thee by dissimulation and hypocrisie.

that it may please thee to strengthen their weakenesse (thou art the strength of them that stand) and lift up their feeble hands that their little smoake may increase into a great flame, & their brused reed into a mighty oake, able to abide the blustering blasts and stormy tempests of adversity, to the end that the ungodly doe no longer triumph over their faith, which (as they think) they have utterly quenched and subdued. Stirre up thy strength in them (O Lord) and behold them with that mercifull eye wherewith thou behidest Peter, that they rising by repentance, may become the constant confessors of thy word, and the sanctified members of thy Church. To the end that when as by thy providence thou purposelt to lay thy crosse upon them, they doe no more seeke unlawfull meanes to avoide the same, but most willingly to be contented with patience, to take it up and follow thee,

thee, in what sort soever it shall please thee to lay the same upon their shoulders, either by death, imprisonment, or exile. And that it will please thee not to tempt them above their powers, but give them grace utterly to despair of their owne strength, and wholly to depend upon thy mercie.

On the other side (O Lord God) thou righteous Judge, let not the ungodly (the enemies of thy truth) continually triumph over us. Let not thine heritage become a reproach and common laughing stocke unto the impudent and wicked Papists, who by all possible meanes seeke the utter destruction of thy little stocke, in shedding the blood of thy Saints for the testimony of thy word, seeking by most diabolish and damnable practises, to subvert thy truth. Confound them (O G O D) and all their wicked counsels, and in the pit they have digged for others, let them bee taken, that it may bee universally knowne, that there is  
no

no counsell nor force that can pre-  
vaile against the Lord our God.  
Breake (O Lord) the hornes of  
those bloody Bulls of Basan.  
Pull downe those high moun-  
taines that eleuate themselves  
against thee.

And roote up the rotten race of  
the ungodly, to the end that they  
being consumed in the fire of thy  
indignation, thine exiled Church  
may in their owne Land finde  
place of habitation.

O Lord deliver our Land which  
thou hast given us for a portion to  
possesse in this life, from the  
invasion and subduing of stran-  
gers.

Truth it is we cannot denie  
but that our sinnes have iustly  
deserued great plagues to come  
upon us, even that we should be  
given over into the hands and  
subjection of proud and beastly  
nations, that neither know thee  
nor feare thee, and to serbe them  
in a bodily captivity, that have  
refused to serbe thee in a spiritu-  
all liberty.

Yet (Lord) for as much as we  
are



are assuredly perswaded by thy  
holy Word, that thine anger both,  
not last for ever towards those  
that earnestly repent, but in stead  
of vengeance dost shew mercy:  
wee most penitently beseech thee  
to remove this thy great indig-  
nation bent towards us, and giue  
not ouer our Land, our Cities,  
Townes, and Castles, our goods,  
possessions and riches, our wives,  
Children, and our own liues into  
the sublection of Strangers. But  
rather ( O Lord ) keepe them  
from us and our Countrey, sub-  
vert their counsells, dissipate  
their deuises, and deliver vs  
from their tyranny as thou deli-  
verest Samaria from that cruell  
Benadab, Ierusalem from that  
blasphemous Sennacherib, and  
Bethulia from that proud Holo-  
fernes. Keepe and preserve ( O  
Lord ) our Prince and Rulers, our  
Magistrates and Governors, as  
doe and will aduance thy glory:  
erect up thy Gospel, suppress Idol-  
atry, banish all Papistr, and ex-  
ecute iustice and equity. Water  
thoroughly ( O Lord ) thy vine of  
England,

England, with the moisture of thy holy sword, least it utterly perish and wither away. Build up againe the decayed walls of thy ruinated Ierusalem, thy congregation in this land, least the ungodly doe attribute our confusion, not unto our sinnes (as the truth is) but unto our profession in religion.

Remember (O Lord) that we are a parcell of thy portion, thy flocke, the inheritors of thy Kingdome, the sheepe of thy pasture, and the members of thy Sonne our Saviour Iesus Christ: deale with us therefore according to the multitude of thy mercies, that all nations, kindreds, and tongues celebrate thy praises (in the enlarging of thy restored Church) to perfection againe, for it is thy worke, O Lord, and not mans, and from thee doe we with patience attend the same and not from the fleshly arme of man, and therefore to thee onely is due all dominion, power, and thanksgiving, now in our dayes, and evermore. Amen,

2. Tim.

## 2. Tim. 2.

Pray in every place, lifting up  
pure hands.

**O** mighty King and most  
high Almighty God, the  
Father of our Lord Jesus  
Christ, which mercifully doest  
governe all things which thou  
hast made, looke downe upon the  
faithfull seede of Abraham, the  
Children of thy cholen Iacob, thy  
cholen people I doe meane, con-  
secrated unto thee by the anoin-  
ting of thy holy Spirit, and ap-  
pointed to thy Kingdome by thy  
eternall purpose, free mercy and  
grace, but yet as strangers wan-  
dring in this vile vale of misery,  
brought forth daily by worldly  
tyrants, like sheepe to the slaugh-  
ter. O Father of all flesh, who  
by thy divine providence chan-  
gest times and seasons, and most  
wonderfully dispolest Kingdoms,  
thou hast destroyed Pharao with  
all his Host and Chariots, pul-  
led up with pride against the  
people, leading forth safely by  
the hands of thy mercy thy be-  
loved

loved Israell, through the high  
 waves of the raging waters,  
 Thou (O God) the Lord of all  
 Hosts and Armies, diddest first  
 drive away from the gates of thy  
 people, the blasphemous Sene-  
 cherib, slaying of his Army (four-  
 score and five thousand) by thy  
 Angell, in one night. And after  
 by his Downes before his owne  
 Idols, diddest kill the same bla-  
 sphemous Idolater, shewing o-  
 penly to all heathen, thy provi-  
 dent power towards thy despised  
 little ones. Thou diddest trans-  
 forme and change proud Nabu-  
 chodonozar, the enemye of thy  
 people, into a brutt beast, to eat  
 grasse and hay, to the horrible  
 terror of all worldly Tyrants  
 And as thou art the Father of  
 mercies, and God of all consola-  
 tion, so of thy wonderfull mercie  
 diddest thou preserve those thy  
 three servants in Babylon, which  
 with bolde courage gave their  
 bodies to the fire, because they  
 would not worship any dead I-  
 doll: and when they were cast in-  
 to the burning fornace thou didst

gibe them cherefull hearts, to  
reioyce, and sing Psalmes, and  
satedst unhurt the very haire of  
their heads, turning the flame  
from them, to devour their ene-  
mies. Thou O Lord GOD, by  
the might of thy right arme,  
which governeth all, broughtest  
Daniel thy Prophet safe into  
light and life, forth of the darke  
denne of the devouring Lyons,  
wher e by false accusations he  
was shut under the earth to bee  
devoured of those raging beasts,  
but thou turnedst their crueltie  
upon his accusers, repaying the  
twicked upon their owne pates.  
Yea Lord, which passeth all  
wonders, and is far aboue mans  
power to perceiue therein thy  
working, thou diddest cause the  
huge and great Dragon of the  
seas, that horrible Leviathan and  
Behemoth (the maine whale-  
fish) to swallow up and deuoure  
thy Seruant Jonas, to keepe  
him three daies, and three nights  
in the dungeon of his belly, the  
darke hell-like grave to a liuing  
man. Thou diddest cause that  
great

great monster, to carry him to the place that thou hadst appointed, and there to cast him up safe and able to doe thy message.

Now also O heavenly Father, beholder of all things, to whom onely belongeth vengeance, thou seest and considerest how thy holy name by the wicked worldlings, and blasphemous Idolatours is dishonoured, thy sacred word refused, forsaken, and despised, thy holy spirit provoked, offended, thy chosen Temple polluted and defiled. Carry not too long therefore, but shew thy power speedily upon thy chosen household, which is so grievously vexed, and so cruelly handled by thy open enemies: avenge thine owne glory and shorten these evil dayes for thine elects sake. Let thy Kingdome come of all thy servants desired, and though our livings have offended thy Majesty, as wee doe confesse unfainedly, O Lord, that wee have all sinned, our Kings, Princes, Priests, Prophets, and people. Wee together with our Parents, Fathers,



Fathers, and Mothers, have  
 most greivously, infinitely, pale  
 sing all measure and number  
 with our hard sturth hearts, our  
 dissolute and carelesse life forth-  
 out all shame and repentance for  
 sinne, sinned, transgressed, tres-  
 passed, named and committed  
 most horrible wickednes, so that  
 wee have woorthily deserved the  
 uttermost of thy Plagues and  
 terrible vengeance. Yet for thyne  
 sake glory (O mercifull Lord)  
 suffer not the enemy of thy Son  
 Christ, the Romish Antichrist,  
 thus wretchedly to delude and  
 dyanne from the our poore by-  
 thron, for whom thy Sonne once  
 died: that by his traitie, after to  
 cleare light, they should bee made  
 Captives to diuine Idols and  
 deuillish inventions of Popish se-  
 r-mones therunto pertaining:  
 suffer him not to seduce the sim-  
 ple sort with this fond opinion,  
 that his false gods, blind mi-  
 blind, fained religion, or his for-  
 nish superstition, doth giue him  
 such conquest, such victories, such  
 triumph, and so high hand over

us. We know most certainly, O Lord, that it is not their arme and power, but our sinnes and offences, that hath delivered us to their fury, and hath caused thee to turne away from us. But turne againe, O Lord, let us fall into thy hands, otherwise seeing thy iustice must punish us, let us fall into thy hands as David did chuse, by death, famine, or pestilence, or what way thou likest, least these vaine Idolaters doe reioyce at the miserable destruction of those men whome they make Proselytes, and from thy doctrine Apostatates: but Oh Lord, thy holy will bee fulfilled, this is thy righteous iudgement, to punish us with the tyrannicall yoke of blindnesse, because wee have cast away from us the sweet yoke of the wholesome word of thy Sonne our Saviour. Yet consider the horrible blasphemies of thine and our enemies: they name a cake their god, their Christ, and altogether they know nothing of thy power: they say in their hearts there is no God which

which either can or will deliver  
 us : wherefore O heavenly fa-  
 ther, the governour of all things,  
 the avenger of the causes of the  
 poore, the fatherlesse, the wid-  
 dow, and the oppressed, looke  
 downe from heaven, with the  
 face of thy fatherly mercies, and  
 forgive us all former offences, and  
 for thy Sonne Iesus Christ sake  
 have mercy upon us, which by  
 the force and cruelty of wic-  
 ked and blasphemous Idolaters  
 ( without causes approved ) are  
 haled and pulled from our owne  
 houses, are flaunted, slaine and  
 murdered as Rebels and Tray-  
 tors, like persons pernicious, pe-  
 stiferous, seditious, pestilent and  
 full of mortall poyson, to all men  
 contagious, where wee doe meddle  
 no farther but against the hellish  
 powers of darknesse, against the  
 spirituall craftinesse in heavenly  
 things, which would denie the  
 will of our Christ unto us, wee  
 doe contend no farther, but onely  
 for our Christ crucified, and the  
 onely salvation by his blessed pas-  
 sion, acknowledging none other

God, none other Christ or Sa-  
 viour, but onely thee the everla-  
 sting Lord and our most mercif-  
 ull Father, and thy deare Son  
 our Saviour, who is in the same  
 glory with thee in the high hea-  
 vens: therefore (O Lord) for thy  
 glorious names sake, for Iesus  
 Christs sake, by whom thou hast  
 promised to grant all righteous  
 requests, make the wicked Ido-  
 laters to wonder and stand awa-  
 zed at thy Almighty power: use  
 thy wondrous strength to the con-  
 fusion of thine enemies, and to  
 the helpe and deliverance of thy  
 persecuted people: all thy Saints  
 doe beseech thee therefore, the  
 young Infants (which have some  
 deale tasted of thy sweet word)  
 by whose mouthes thou hast pro-  
 mised to make perfect thy prai-  
 ses, whose Angells doe alwaies  
 behold thy face, who beside the  
 losse of us their Parents are in  
 danger to bee compelled and dri-  
 ven (without thy great mercies)  
 to serve damne and insensible  
 idols, doe cry and call to thee: their  
 pittifull mothers, with lamen-  
 table

table teares, lie prostrate before the throne of thy grace.

Thou Father of the Fatherlesse, Iudge of the widdowes, and avenger of all the oppressed, let it appeare O Lord omnipotent, that thou dost here iudge, abenge and punish all wrongs offered to all thy little ones that doe beleve in thee: doe this, O Lord, for thy names sake. Arise up O Lord, and thy enemies shall bee scattered and confounded. So bee it. O Lord most mercifull, at thy time appointed.

Another Godly prayer to bee said at all times.

**H**onour and praise be given to thee, O Lord God Almighty most deare Father of heaven, for all thy mercies and loving kindnes shewed unto us, in that it hath pleased thy gracious goodnesse, freely and of thine owne accord, to elect and chuse us to salvation before the beginning of the world: and even like continuall, thanks bee given to thee,

thee, for creating us after thine  
 owne image, for redeeming us  
 with the precious blood of thy  
 deare Sonne when wee were  
 utterly lost, for sanctifying us  
 with thy holy Spirit in the re-  
 velation and knowledge of thy  
 holy word, for helping and succou-  
 ring us in all our needs and ne-  
 cessities, for saving us from all  
 dangers of body and soule, for com-  
 forting us so fatherly in all our  
 tribulations and persecutions,  
 for sparing us so long, and giving  
 us so large a time of repentance:  
 these benefits O most mercifull  
 Father, like as wee knowledg to  
 have receiued them of thy onely  
 goodnes: even so wee beseech thee  
 for thy deare Son Iesus Christs  
 sake, to grant us alwaies thy  
 holy spirit, whereby wee may con-  
 tinually grow in thankfulness to-  
 wards thee, to bee led into all  
 truth, and comforted in all our  
 aduersities. O Lord strengthen  
 our faith, kindle it more in fer-  
 ventnes and love towards thee,  
 and our neighbours for thy sake:  
 suffer us not, deare Father, to  
 receiue



receiue thy word any more in  
 vaine, but grant vs alwaies the  
 assistance of thy grace and holy  
 spirit, that in heart, word, and  
 deed we may sanctifie and doe  
 worship to thy holy name. Helpe  
 to amplyfie and increase thy king-  
 dome, and whatsoeuer thou sen-  
 dest, we may bee heartily well  
 content with thy good pleasure and  
 will: let us not lacke the thing (O  
 Father) without the which we  
 cannot serue thee, but blese thou  
 so all the workes of our handes  
 that we may haue sufficient and  
 not bee chargeable, but rather  
 helpfull unto others: bee merci-  
 full O Lord to our offences,  
 and seeing our degt is great,  
 which thou hast forgiven us in  
 Iesus Christ, make us to love  
 thee and our neighbours so much  
 the more: Bee thou our Father,  
 our Captaine and defender in all  
 temptations: hold thou vs by thy  
 mercifull hand, that we may bee  
 deliuered from all inconueniences,  
 and end our liues in the sancti-  
 fying and honour of thy holy  
 name, through Iesus Christ our

Lord and onely Saviour. Amen.

Let thy mighty hand and out-  
stretched arme (**O Lord**) bee still  
our defence, thy mercy and loving  
kindnesse in **Iesus Christ** thy  
deare **Sonne** our saluation, thy  
true and holy **word** our instructi-  
on, thy grace and holy **Spirit** our  
comfort and consolation unto the  
end, and in the end. Amen.

*O Lord encrease our Faith,*

Our conversation is in heaven,  
from whence wee looke for the  
Saviour even the Lord **Iesus**.

If yee bee risen with **Christ**,  
seeke those things which are a-  
bove, where **Christ** sitteth at the  
right hand of **God**. *Col. 3. 1.*

Set your affections on things  
which are above & not on things  
which are on the earth. *V. rise, 2.*

*Brach*

*Bradford's Bead.* that hee prayed  
on being in Prison, for the testi-  
mony of Iesus Christ, leaving  
them as necessary to bee used of  
the faithfull.

*Apocal. 14.*

**B**lessed are the dead that die  
in the Lord, even so saith the  
Spirit, that they rest from  
their labours, but their sowthes  
follow them.

The



The Tab'le to finde the  
*Prayers contained in this  
 Booke.*

**A** Meditation for the remission of finnes, wherein is declared the great indignation that God hath against sine.

page 1.

When you awake, pray. p 13

So soone as you behold the daylight, pray. pa. 14

When you arise pray. p 16

When you apparall your selfe, pray. pa. 17

When you are made ready to begin the day, pray. pa. 18

When you goe forth of the doores pray. pa. 23

When

## The Table.

When you are going any Iourney,  
pray. pa. 24

When you are about to receive  
your meat, pray. pa. 27

In the meale time, pray. pa. 29

After your meat pray. pa. 30

Cogitations for the mid-day,  
pa. 32

When you come home againe,  
pray. pa. 33

At the Sun going down pray. pa. 34

When the Candles be light, pray.  
pa. 35

When you make your selfe unrea-  
dy, pray. pa. 37

When you enter into bed, pray.  
pa. 38

When you feelee sleepe comming  
pray. pa. 39

A most fruitfull prayer for the dis-  
persed Church of Christ, very  
necessary to be used of the god-  
ly in the dayes of affliction.

Pray in every place, lifting up  
pure hands. pa. 49

Another Godly prayer to be said  
at all times. page. 57.

**FINIS.**